8. Having restrained them all, he should sit harmonized,
devoted wholly to Me; for whose senses are mastered, of
him the understanding is well-poised.—(ii. 61.)

9. When, again, as a tortoise draws in on all sides its
limbs, he withdraws his senses from the objects of sense,
then is his understanding well-poised.—(ii. 58.)

10. Therefore, 0 mighty-armed, whose^ senses are all
completely restrained from the objects of sense, of him
the understanding is well poised.—(ii. 68.)

11. When a man feeleth no attachment, either for the
•objects of sense or for actions, renouncing the formative
will, then, he is said to be enthroned in Yoga.
—(vi. 4.)

12. The delights that are contact-born they are verily
wombs of pain, for they have beginning and ending, O
Kaunteya; not in them may rejoice the wise.—
{v. 22.)

- 13. The contacts of the senses, 0 son of Kunti, giving
<;old and heat, pleasure and pain, they come and go, im-
permanent ; endure them bravely, 0 Bharata.
—(ii. 14)

14. The man whom these torment not, 0 chief of men,
balanced in pain and pleasure, steadfast, he is fitted for
immortality.—(ii. 15.)